

A Treatise On
HIJAB
&

A Compilation Of Questions
Pertaining To Family Matters

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

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PREFACE

In the Name of Allah, the Most Beneficent,
the Most Merciful

All praise be to Allah, we praise Him, we seek His Aid, we ask His Forgiveness and we seek refuge with Him from the evils of ourselves and the wickedness of our deeds. Whomsoever Allah guides, there is none who can misguide him and whomsoever Allah causes to go astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah, Alone, without partners and that Muhammad is His slave and His Messenger - may the abundant Blessings and Peace of Allah be upon him and upon his family and his Companions and those who follow them with *ihسان*.

To proceed:

Allah, the Most High, sent Muhammad with guidance and the religion of Truth, in order to extricate mankind from darkness to light, by the permission of their Lord, and to the Noble and Praiseworthy Path. Also, Allah sent him to fulfill the worship of Allah, the Most High, with complete humility and submission to Him, the Most Blessed, the Most High, implementing His Commands and abstaining from the things that He has prohibited and giving precedence to that over personal desires and whims. Allah sent him to perfect morality, calling them by every means and to destroy immorality and warning against it by every means. The Divine Law given to him ﷺ is complete in every aspect and does not require any person to perfect it or adjust it, because it comes from the Most Wise, the All-knowing, Who knows best what befits His slaves and is Compassionate towards them.

A part of the high and perfect morals with which Muhammad ﷺ was sent with was the attribute of modesty, which the Prophet ﷺ declared to be a part of faith (Eeman).

No one denies that the modesty which is commanded by Islamic Law, and by convention, includes the decency and decorousness demanded of a woman, and the kind of behavior that will ensure that she is kept far away from situations of temptation and suspicion. Further more, there is no doubt that the greatest act of modesty that she can perform is wearing a *hijab* that covers her face, and is the best thing with which she can adorn herself. This is because it protects her and keeps her far removed from temptation.

The people in this blessed land – the land of Revelation, the Message, modesty and decency – used to follow the path of righteousness in this matter and women went out wearing *hijab* and *jilbab* or *'aba'ah*, or something similar, and they avoided mixing with men. This situation continues in many cities in the Kingdom, all praise and thanks be to Allah.

But when (negative) things were said about the *hijab*, and the women who did not wear them saw no objection to unveiling and were seen without them, some people began to have doubts about whether the *hijab* and the covering the face are obligatory or preferred, or simply a custom followed by people, which is neither obligatory nor preferred.

In order to dispel this doubt and to reveal the truth of the matter, I decided to write what was easy for me, so that the ruling on it might be made clear, hoping to Allah, the Most High, that the truth might be made apparent by it and that He might make us among the rightly-guided, who discern the truth and follow it and who discern falsehood and avoid it. I say – and success is attained through Allah – : “Know, O, Muslim, that the screening of a woman from unrelated men and the covering of her face is an obligation, the evidence for which is in the Book of your Lord, the Most High, the *Sunnah* of your Prophet, Muhammad ﷺ, correct opinion, and uninterrupted analogy.



Evidence From the Noble Qur'an

The proofs from the Qur'an include the following:

The First Proof: The Words of Allah, Most High:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَتْسَافِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ
عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
أَبْنَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ
أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَى
إِخْوَانِهِنَّ أَوْ بَنَى أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ
غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ
الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾



"And tell the believing women to lower their gaze (from looking at forbidden things) , and protect their private parts (from illegal sexual acts) and not to show off their adornment except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron) , and to draw their veils all over *Juyoobihinna* (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam) , or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful". (Soorah An-Noor 24:31)

The evidence in this verse, indicating that it is obligatory for a woman to screen herself from unrelated men, is from a number of standpoints:

1. That Allah, the Most High, commanded the believing women to guard their private parts – and the command to guard the private parts is also a command to employ the means of achieving that. No rational person can doubt that among those means is the covering of the face, because uncovering it will lead to men looking at it, contemplating over its beauty, and developing lustful feelings for her. The consequence of this may be that contact is made and a relationship begun. It was reported in a *hadeeth* that the Prophet ﷺ said,

«الْعَيْنَانِ تَزْنِيَانِ وَزَنَاهُمَا النَّظَرُ»

"The eyes commit adultery and their adultery is looking (with lust)."

Until he said: and the private parts testify or deny it. So if covering the face is one of the means of guarding the private parts, then it is commanded to do so, because the means of achieving something have the same ruling as the desired objective.

2. The Words of Allah, the Most High:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

"And to draw their veils all over *Juyoobihinna* (i.e. their bodies, faces, necks and bosoms)". (Soorah An-Noor 24:31)

The *khimar* is anything used by a woman to cover her head, such as the headscarf. So, if she is commanded to draw her *khimar* over her *jaib* (singular of *juyoob*), then she is commanded to cover her face, either due to necessity or due to analogy, because if it is obligatory to cover the chest and neck, then it is obviously more necessary to cover the face, for it is the place of beauty and temptation. This is because, when people seek beauty, they do not ask about anything except the face – and if it is beautiful; they do not attach much importance to anything else. So, when they say that such-and-such woman is beautiful, nothing is understood from this, except that her face is beautiful. This proves that the face is the place of beauty. Therefore, if this is the case, then how can it be understood that this wise Law commands covering the chest and neck, but permits the face to be revealed?

1. That Allah, the Most High, prohibited {the women} as a generalization from showing their adornment, except that which is apparent – and that means what must be shown, such as the clothing, which is why He says,

﴿إِلَّا مَا ظَهَرَ مِنْهَا﴾

"Except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron)". (Soorah An-Noor 24:31)

And He did not say, "...that which they reveal." Then, a second time, He prohibited revealing adornment, except for those who are permitted to see it. This proves that the second adornment is different from the first adornment. The first adornment is the one which is apparent, which every person reveals and cannot be hidden, while the second adornment is the hidden adornment by which one beautifies oneself. Consequently, if this (latter) adornment was permissible for every person, there would be no understandable point in the generality of the first and the exception in the second.

4. That Allah, Most High permits the revealing of the hidden adornment to male members of the household who feel no physical desire, i.e. servants who have no sexual urges, to small children who have not yet reached puberty and feel no sexual urges and who are unaware of women's 'awrat. This proves two things:

The First: That revealing the hidden adornment is not permissible for any unrelated person, except the aforementioned two categories.

The Second: That the reason for the ruling, and the point of it, is fear of *fitnah* for the woman and of someone being attracted to her. There is no doubt that the face is the centre of beauty and the place of *fitnah*, so covering it is an obligation, in order that it is not a cause of temptation for men who feel sexual urges.

5. The Words of Allah, the Most High:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ﴾

"And let them not stamp their feet so as to reveal what they hide of their adornment". (Soorah An-Noor 24:31)

This means that a woman should not stamp her feet, causing her ankle bracelets and other such things, which women wear as adornments, to be revealed. So, if a woman is forbidden to stamp her feet out of fear that it will be a cause of *fitnah* for men, due to him hearing the sound of her ankle bracelets or the like jingling, then what about revealing her face? Which of them is a greater *fitnah*, to hear the jingling of ankle bracelets on a woman, while not knowing who she is, whether or not she is beautiful, whether she is young or old, whether she is ugly or attractive? Which of them is a greater *fitnah*, this, or that a man might look at an unveiled, beautiful face, in the full flush of youth, adorned with such makeup as will attract *fitnah* and entice men to look at her? Every person who feels any attraction toward women knows which of these two *fitnahs* is greater and which has the greater right to be covered up or displayed.

The Second Proof: The Words of Allah, the Most High:

﴿وَالْفَوَاحِشُ مِنَ النَّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

"And as for women past child-bearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is the All-hearing, the All-knowing". (Soorah An-Noor 24:60).

The evidence in this noble verse (proving the obligation for a woman to cover her face) is that Allah, the Most High said

Proofs From *Qiyas* (Analogy)



* **The Eleventh Proof:**¹ The correct opinion and abiding by *qiyas* brought by the complete Islamic Law that entails the affirmation and approval of that which is beneficial and the means to achieve it and encouraging implementation of it and rejection of that which is evil and its causes, and the prevention of it. So, everything that is clearly beneficial or a means of preventing evil, is either commanded or at least commended. Everything that is clearly evil or a means of preventing what is good and beneficial, is either prohibited or strongly disapproved of.

If we consider the consequences of a woman removing her veil and displaying her face to unrelated men, we find that it entails many evils. If there is any benefit in it, it is very small and dwarfed by the evils. Among the evils are the following:

1. *Fitnah*: A woman causes *fitnah* to herself when she beautifies her face, adorns it and displays it. This is one of the greatest causes of evil and corruption.

2. The disappearance of modesty in women; modesty is a part

¹ We mentioned previously ten proofs: four of them from the Noble Qur'an and six of them from the *Sunnah*.

of faith and a necessary element of her innate character. Woman used to be cited as an example of modesty, it was said, "...more modest and shy than a virgin in her chamber." The disappearance of modesty, and the decrease in faith has led women to come out of nature were created on.

3. The enchantment of men by women, especially if she is beautiful, flirtatious, laughs and is playful, is the case with many unveiled women. Indeed, it is said, "A look, then a greeting, then talk, then an assignation, then a meeting." Satan runs in the body of the son of Adam (i.e. humans) as their blood circulates in it.¹ How often talk, laughter and jollity leads to fondness of the heart between a man and a woman! The result of this is an evil that cannot be repelled. We ask Allah to save us from this.

4. The mixing of men and women: If a woman believes that, like man, she is free to reveal her face and to walk around unveiled, this will not result in modesty and shyness in her when she is in a crowded place. Rather, this will lead to a great *fitnah* and widespread corruption. The Prophet ﷺ came out of the *masjid* one day and saw that men and women were mixing on the road, so he said,

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ»

"Return, for you must not walk in the middle of the road; keep to the sides of the road."

Afterwards women kept so close to the walls that their garments were rubbing against it. Ibn Katheer mentioned this in his explanation of the Words of Allah, Most High:

﴿وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ﴾

"And tell the believing women to lower their gaze" (Soorah An-Noor 24:31).

¹ This is a quotation from a *hadeeth* whose authenticity is agreed upon by Al-Bukhari and Muslim.